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not atavistic; he retains many of the characteristics of his ancestors; he is a good Frenchman without ceasing to be himself. Misdemeanors have become more frequent and crimes less numerous. Measures of correction explain this in part. The return to violence in attacks on the person is explained by the recrudescence of alcoholic habits. Intemperance is a factor of a slow degeneration, which pushes to cowardly and cunning misdemeanors; is a provoker of quarrels which end in murder; it may run in the train of reviving ancient instincts of brutality. Pauperism is almost a profession; it has its saints in popular veneration. The beggar is still "*l'hôte de Dieu*"; this renders him respectable. Much whisky is consumed, and enormous quantities of absinthe, the more pernicious because very often adulterated, making it cheap, which is a principal aid in its sale. In the hospital alcoholism dominates in the etiology and in the form of the majority of the diseases. Divorces and separations are few because of distractions and mutual accommodations. You often read in the paper; "Mr. X. informs the public that he will not pay the debts of his wife." As to recidivation, drunkenness accounts for the largest part of it. Suicide, according to one school, is only a different form of the same impulsive abnormality of which crime is another form; this impulsiveness is very much allied to insanity; and as a matter of fact the three increase together from year to year. As to the influence of the seasons, one is impressed with the existence of a maximum of offences in winter, and a minimum in summer. Sometimes the cold gives the least impulsiveness to crime in January, and the heat shows its influence by increase of offences in August. Assault and battery show their maximum in February and March, and their minimum in August. Vagabondage and mendicity are parallel, having their maximum in summer, with a momentary rise in spring. Drunkenness is prevalent at all seasons, and reaches its maximum on the different holidays.

La Questione della pena di morte, per EMANUELE CARNEVALE. Torino, 1888. pp. 97.

The author treats critically in the first chapter the objections to the death penalty, and in the two following considers the matter more positively. The special question of the death penalty raises the question of penal jurisprudence in general. Individualism and its inviolability are at the basis of the theories opposed to the death penalty. But the idea of the organic unity of the individual and of society is the one to correct the errors of individualism, and emphasize rather the inviolability of the life of humanity. This is one of the principal missions of the new Italian school in criminology. Although the argument of fear from the death penalty may be over-estimated, yet it has force with the ignorant and with those who are timid among the educated classes. A second argument as stated by En. Ferri is from natural selection. The universal laws of evolution show that the progress of every living species should be in a continual selection; that in humanity, this selection, natural among the animals, should be made artificially in obedience to all the laws of life. Thus the death-penalty, like nature eliminates the individuals who do not assimilate. According to Colajanni, the voluntary element in the social organism acquires daily greater influence in comparison with the physical element, and such influence becomes always more contracting (*contrattuale*). The final argument (by Garofalo) is based on the idea of eliminative reaction; penalty is but a reaction against crime; the death-penalty is a unique and sure way of absolute elimination, hence indispensable to a full and perfect exercise of social defense. In thus eliminating those individuals, who are unadapted to society, the race is purified and an example is set. These are in brief some of the arguments mentioned by the author.